565 554 [302] [516] [145] 554 562 574 [533] [516] 565 [83] 513] [842] 582] [648] 565 [793] 87] [651]

The Imochar, on the other hand, are much more distinguished than the Imrad; their toilette is more elaborate and their bearing nobler, so that it is often easy to distinguish them from the Imrad by their more majestic carriage. They also assume a more elegant language, from which are banished vulgar expressions and words foreign to their language, brought in by slaves. This difference of appearance and language is even more perceptible among the women; they are sometimes astonishing by their grace and their refined manners. They are real great ladies, who receive in their leather tents with as much dignity as European women of good society. Moreover, they make a certain show of receiving their guests well and charm them with the melodious sounds of their violins. The qualities esteemed in a wellborn young Tuareg girl consist in knowing how to keep her tent, making a few beautiful embroidered leather articles to give to friends or to a knight waiting upon her, and knowing how to play the violin.

Outside of their trips in the desert, the Imochar spend one part of their life courting women and the other sleeping.

The mores are much looser for the Imochar than for the Imrad, bringing about late marriages and consequently unions which are most often rather unprolific. The French occupation, on the other hand, has taken away their real raison d'être as they see it, and a certain neurasthenia seems to have taken hold of them in the last few years. It would be quite regrettable to see such an original stock /Fr. race/ disappear, but faced with its inertia in adapting itself to new conditions, we cannot quite see what palliative we could bring it.

The Inislimen. -- The Inislimen make up the religious class among the Tuareg, playing the role of chaplains and marabouts /162/ and entrusted with the formation and religious education of the children.

Therefore, they occupy an important social position, quite superior to that of the Imrad. In some confederations they are exempt

The religious lukewarmness of the Tuareg is such that they do not always profess great respect for marabouts and very few of them make the pilgrimage to Mecca. When Duveyrier made his trip to Ghat (1860) there were some thirty pilgrims among the northern Tuareg (1); at the present time there are probably only three men

1. Op. cit., p. 413.

among the Ihăggaren who can be honored with the title of El Hadj.

But this tepidity does not always exclude fanaticism. Barth already mentioned that he had to face it during his trip and that he was assailed by questions and had to discuss different religious dogmas with some Tuareg; he extricated himself from this by a perfect knowledge of the Koran and of Moslem mores. /306/ Their religious ignorance makes them, at the same time, easy instruments in the hands of marabouts who have often profited from this to stir up hate for the Christians and to push them into a holy war, as was the case for the revolts of 1915 - 1916 - 1917. In spite of the bitter failures which resulted, their confidence in their thaumaturgy was not at all diminished.

At the present time there are several Koranic schools in the Ahaggar conducted by Arab marabouts and set up in the agricultural centers. They are mainly attended by Harratin children, for Tuareg children, who stay in their parent's camps, cannot go to them because they are too far away. A marabout family, originally from Cheurfa d'Aoulef (Tidikelt) settled in the Ahaggar some forty years ago and enjoys a great veneration. Not long ago it was fixed in the little center of Dar-Mouli, where it enhanced the value of the place, but as a result of the dryness of the spot it was moved to Esselissekine. There each year a great alms feast takes place, and all the Ahaggar Tuareg come. Its present chief, Moulay el Ouafi ben Moulay abd Allah is an example of piety, although still quite young, and he is surrounded by great respect.

In speaking of the Islamization of the Tuareg, Henri Basset said that the latter had taken almost nothing from Islam, except